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and men more catabolic in physiological structure. This difference is displayed in its most elementary form by the two sexual cells. The female is large and immobile. It represents stored nutrition. The male cell is small and agile. It represents expenditure of energy. From these fundamental characteristics the social and psychological differences can be deduced. The female represents the conservation of the species—the preservation of past gains made by the race. Her characteristics are continuity, patience, and stability. . . . The male, on the other hand, represents the introduction of new elements. Males are more variable than females throughout the animal kingdom. Everywhere we find the male sex adventurous and inventive."

Our author concludes :

"It is evident that, on the surface at least, the results at which we have arrived accord very well with this theory. Men did prove in our experiments to have better-developed motor ability and more ingenuity. Women did have somewhat keener senses and better memory. The assertion that the influence of emotion is greater in the life of women found no confirmation. Their greater tendency toward religious faith, however, and the greater number of superstitions among them, point toward their conservative nature—their function of preserving established beliefs and institutions."

As our author does not wish to enter into the question as to whether or not woman's position will be changed in the future, she is satisfied with the following hint :

"There are, as everyone must recognise, signs of a radical change in the social ideals of sex. The point to be emphasised as the outcome of this study is that, according to our present light, the psychological differences of sex seem to be largely due, not to difference of average capacity, nor to difference in type of mental activity, but to differences in the social influences brought to bear on the developing individual from early infancy to adult years. The question of the future development of the intellectual life of women is one of social necessities and ideals, rather than of the inborn psychological characteristics of sex."

ESSAIS DE PHILOSOPHIE GÉNÉRALE. Cours de philosophie par *Charles Dunan*, professeur de philosophie au Collège Stanislas, Docteur ès Lettres. Paris : Ch. Delagrave. 1902. Pages, vi, 838.

This book of 838 pages, modestly called an essay, is properly speaking a compendium of philosophy, representing a course of all its branches, such as a student at a French university will have to pass through. The author, Charles Dunan, is Professor of Philosophy at the College Stanislas, and the book in its present form is the second edition which has grown out of the lectures and other practical labors of its author.

The book opens with a complete psychology, discussing the psychological method, the nature of consciousness, including the different theories of conscious-

ness, sensibility, pleasure and pain, the inclinations and tendencies, sentiments, passions and emotions. Our author then investigates the nature of intelligence, bodily impressions and the nature of sensation and perception, including the theories of nativism, empiricism, the association of ideas, imagination, attention, abstraction, generalisation, judgment, reason, and language.

A shorter but no less important part is the study of activity, will and habit, special attention being paid to the problems of freedom and the part which habit plays in mental life. An entire chapter is devoted to animal psychology in which Condillac, Lamarck, and Spencer and Darwin are quoted and criticised.

The chapter on art treats such subjects as the nature of art, the means employed by art, art and craft, the emotions roused by art, the realism of art, religious art, the beautiful and the sublime, the pretty and the ridiculous.

An entirely different field is covered in the second part of the book, pages 337 ff., which are devoted to logic, covering the field of formal logic and methodology, comprising the methods of the nature sciences, the nature of hypothesis, the methods of the moral sciences and sophisms.

Under the main head of Metaphysics, our author discusses the several psychological explanations, especially the materialistic, the spiritualistic, and after an elaborate investigation of the question of liberty, he gives an exposition of the contrast of determinism and fatalism. The second part of Metaphysics takes up a discussion of rational cosmology with its several solutions. A whole chapter entitled "Théodicée" enters into the several arguments of the existence of God, and contrasts theism with pantheism and atheism.

Professor Dunan's epistemology discusses the relativity of knowledge, the criterion of error, the proposition of scepticism, and concludes with the affirmation that a universal and necessary philosophy exists, and that this philosophy is the spiritualistic. Our author grants that there are difficulties, but spiritualism alone can explain the existence of intelligence.

The last part of Professor Dunan's book is devoted to ethics. He discusses the principles of ethics, the nature of conscience, the moral law, responsibility, the problem of the ought, personal duties and social duties.

The whole work is thoughtful, albeit in parts pedantic and although to some expositions, scientists, especially those who are devoted to what is commonly called the natural sciences, will make serious objections, it is, considering its standpoint, a fairly impartial elucidation of the several philosophical problems, the main aim being, as stated by the author in the preface to establish "the existence of a personal god, man's freedom of will and moral responsibility, and the existence of another life than the one which we have now in the sensible world. P. C.

PRINCIPES DE GÉOMÉTRIE. Par *E. Delsol*. Paris: C. Naud. Pages, 97.

Monsieur Delsol, a civil and mining engineer of Paris, proposes in this little book on the principles of geometry a new system which in its general outlines is